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The REVIEW of RELIGIONS

Vol. XXXIV—No. 8

August 1935

CONTENTS

- **What is True *Pardah* ?**
  —Hazrat Khalifa-tul-Ma
- **Prophecy about the Rise of an Easter Powe**
- **Islam in Europe**
  — Mr. A. M. Rau, B.A. (Ca
- **The Abbasid Dynasty of Caliphs**
- **Slaves of the West**
- **Pregnant Virgins**
- **What Ahmadiyyat expects of its Youngr**
- **Islam and Nationalism**
- **God's Chosen Messenger**
  — Mr. Abdullah R. S

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The
Review of Religions

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Vol. XXXIV AUGUST, 1935 No. 8

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

WHAT IS TRUE PARDAH

BY HAZRAT KHALIFATUL MASIH II

One of the means devised by Islam for the moral improvement of man is to close the avenues through which sin finds an entrance into the human mind. According to Islam, evil is extraneous to man and enters from outside. The nature of man is pure and loves virtue and abhors vice. Every man, without distinction of class or creed, is born with this pure nature, but it is not enough to protect him against vice. His nature only tells him to do good and to avoid evil. It is the function of reason to point out what is good and what is evil, and the judgment of reason is based on information received through the senses. Therefore, once an error is committed in receiving external influences, man's judgment is bound to be affected in deciding whether a particular thing or course of conduct is good or bad, and such an error will result in his nature or conscience being deceived into regarding that as good which is evil and *vice versa*. It will consequently reprove him for

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doing that which is good and will encourage him to do that which is evil. It is necessary, therefore, that all evil influences to which a man is likely to submit should be removed or stopped. Similarly, all sudden temptations that lead man into wrong-doing are also external, and it is necessary to put an end to them also, so as to enable man to exercise complete self-control. A man who is addicted to drink, for instance, is tempted by seeing other people drink, or by seeing such articles as are used for the drinking or keeping of wine, or by being reminded of the times or occasions on which he is accustomed to drink. If such a man is kept away from the places where he can obtain drink, or where he can be reminded of his habit, and things which are likely to remind him of it are kept away from him, he will, after a short time, regain the power of self-control and will completely divest himself of the habit of drink.

Keeping this principle in view Islam has laid down instructions whereby all those avenues by which evil thought or vices can enter the human mind have been closed. I am surprised, however, to find, that this psychological truth on which Islam has based these injunctions whereby it has made a material addition to the volume of moral and intellectual debt which the world owes it, has provoked the fiercest opposition to Islam and has failed to receive due appreciation even at the hands of those who value all things by the standard of intellect.

Some Injunctions

It is difficult for me here to explain in detail the teachings of Islam concerning all those matters that incite a man to sin or wrong-doing, and I shall, therefore, confine myself to a few instances by way of illustration.

I shall first advert to those injunctions which relate to chastity. Islam does not, like other religions, merely say, "Thou shalt not commit adultery," for we do

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not stand in need of being told that adultery is sinful. The question is how shall we avoid falling into this sin? Islam tells us that we can avoid the commission of this sin by shutting the doors through which the temptation to commit it might enter, *viz.*, the doors of sight, hearing, and touch. When a man sees beauty, or hears its praise or hears a charming or seductive voice, or touches a soft or smooth body, and he likes that which he sees, or hears or touches, he is drawn towards it and the result is that which the whole world unites in condemning as a dangerous poison for society and morals. In order to close these avenues the Holy Quran says:—

قل للمومنين يغضوا من ابصارهم ويحفظوا فروجهم ذالك ازكى لهم. ان الله خبير بما يصنعون وقل للمومنات يغضضن من ابصارهن ويحفظن فروجهن ولا يبدين زينتهن الا ماظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن الا لبعولتهن او آبآءهن او آبآء بعولتهن او ابنآء هن او ابنآء بعولتهن او اخوانهن او بنى اخوانهن او بنى اخواتهن او نسآءهن او ما ملكت ايمانهن او التابعين غير اولى الاربة من الرجال او الطفل الذين لم يظهروا على عورات النسآء ولايضربن بارجلهن ليعلم ما يخفين من زينتهن وتوبوآ الى الله جميعا ايها المومنون لعلكم تفلحون—(النور ع ٣)

"Tell the believers to cast down their eyes and to guard all those parts where evil can enter; this will be a source of great purity for them, and God is aware of what they do. And tell the believing women to cast down their looks and to guard all those parts where evil can enter, and not to display their beauty except what is external thereof, and let them cover up their necks, heads, and faces, and not display their beauty except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or the sons of their sisters, or their women, or their slaves, or such male servants as have no desire for women, or such boys as are not yet aware of the relations between the sexes; and let them not strike their feet so as to make their hidden beauty known; and turn to God all ye who believe so that you may be successful". (XXIV : 29, 30.) These verses command

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men and women to close all those avenues through which passionate and sinful thoughts enter the mind. One of these avenues is the eye, and the believers are told to cast down their eyes. Another of these is the ear, and the believers are told that men and women should not listen to each other's voices in song and merriment, etc., and should not listen to tales of each other's beauty. They are also told not to touch each other without proper need, and women are told that when they go out they should cover their breasts and faces, that is to say, their necks, heads, and all those parts of the face which need not be kept uncovered for the purpose of seeing or breathing. Nobody who thinks over these injunctions with a mind free from bias and prejudice can help admiring the wisdom underlying them, for they remove all possibility of vices which grow out of the relations of the sexes. No doubt these commandments will sound strange in Western ears, but their sense of surprise is due entirely to the effects of habit and custom, for these commandments are not at all difficult to act upon. Islam does not by any means confine women to the four-walls of their houses, as appears to be the prevalent notion. In the early history of Islam we find that women accompanied men into the battlefield, looked after the sick and the wounded, rode, and learnt all kinds of sciences and arts from men and taught them to men. In short, they possessed full practical freedom, and all they were required to do was to cover up their necks, heads and faces when going out, or to wear veils, in order to guard all entrances through which sinful thoughts might enter. That they should be confined to their houses and should be shut out from all intellectual pursuits is no part of the teachings of Islam, and was not the custom of the Muslims for several centuries.

The True Pardah

The *pardah* which is prevalent in these days

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among the Muslims in most countries is based on political considerations. As in some countries the price of a woman's honour is calculated in coins, which is a shameful insult to womanhood, the Muslims dwelling in those countries have, for the more effective protection of the honour of their women, voluntarily placed certain restrictions on their movements, which are not imposed by Islam.

Some Objections Answered

I have sometimes heard it stated that the Islamic injunctions concerning chastity are an insult to women, and this has always surprised me, for the covering up of the head and the face is a device to obviate the necessity of men keeping their eyes cast down in thoroughfares and crowds, the primary injunction being to cast down the eyes, which applies equally to men and women. The insult, if any, is, therefore, common to men and women. It is next asked ; why are women required to cover up their faces, why are not men required to do the same? The answer is that Islam makes a distinction between the functions of men and women. The primary duty of women is to look after the upbringing and training of the future generation, and the function of men is to provide the means for such upbringing and training. For the proper discharge of his function man is required to spend most of his time our of doors, so that his sphere of action are streets and thoroughfares and other public places whereas the proper sphere of woman's action is the home, and Islam confers freedom on each within his or her sphere of action, and restricts the freedom of each within the sphere of action of the other. Men are told to obtain permission before entering a house, for that is the place where women are free. Women are not required to ask the permission of men when going out, but they must take the precautions described above, the reason being that Islam acknowledges that a

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woman might have legitimate business in the streets, and can, therefore, go out without having to ask the permission of men, but a man can have no legitimate business inside another's house without the permission of the women occupying it and so there is an additional restriction placed on him, *viz.*, he cannot enter it without obtaining permission. There is no question, therefore, of insult to men or women, in these restrictions. On the contrary, they are a golden means of moral improvement, and are disliked or opposed only out of habit and custom. I know of Western women who have adopted *pardah* and who find no discomfort or inconvenience in it, except a feeling of shyness and strangeness for the first few days, which is but natural.

A CORRECTION

The last sentence on page 257 of the *Review of Religions* (July number, 1935) should be read as follows and not as it has appeared in the Review :—

" The same causes, the same crying evils, the same earnest demand for an 'assured trust' in an All-pervading Power" which led to the appearance in the Land of Pharaohs of a great Prophet of God, and in ancient Iran of another equally highly-exalted Divine Messenger and which led to the appearance in Arya Verta in hoary antiquity of the Prophet Krishna and ' which led to the appearance on the shores of Galilee, in the reign of Augustus Caesar of a Prophet whose life is a tragedy' and last of all which led to the appearance in the Desert of Arabia in the seventh century of the Christian era of that greatest Son of Man—the Holy Prophet Muhammad .....

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PROPHECY ABOUT THE RISE OF AN EASTERN POWER—I

The heyday of European domination seems to be fast approaching its natural, perhaps merited, end. The centre of human interest and activity has shifted from Europe to Asia and America. There is a general awakening all over the East. Persia which till yesterday was completely under the thumb of England and Russia is to-day a thorough sovereign State, proud of its past and sanguine of a bright and progressive future. Afghanistan, whose political status very lately was not more than that of a dependent Indian principality has grown into an independent country. Egypt is fast coming into its own and India's efforts to gain a honoured place in the comity of free nations seem to be crowned with success in the near future. Turkey is already a powerful republic whose friendship is sought and enmity feared. Even Arabia, that vast tract of sandy desert, which after a brief spell of all-round activity under the Prophet of Islam and his immediate successors relapsed into a lethargic sleep of ages, has again taken a yawn and appears to be awakening to the realization of its great destiny. But of all eastern countries it is Japan which was the first to shake off its narcotic stupor and set about seriously and earnestly to gain political strength and economic and commercial prosperity and progress.

Beginning with the middle of the last century when Japan became opened up to outside-influence, the time that has since witnessed its very rapid advancement in every sphere of its activities, can be divided into three periods: the Age of Defence from 1853 to 1906, the end of the Russo-Japapese War; the Age of Reassurance, from then to the end of the World War in 1918; and the Age of Economic Activity, thence down to the present time. Up to the arrival of Commodore Perry who was sent by President Fillimore of America in 1853 to ask for the establishment of friendly commercial relations, Japan had been really hibernating in seclusion for over two hundred years, having scarcely any communication or

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connection with the outside world. That was exactly the time when Western Powers were strenuously busy expanding their commercial and territorial possessions, acquiring colonies and markets in the world. Not content with rivalries and speculation as how to apportion Africa, they invaded Asia to indulge in similar speculations. This intrusion of Western influence in the Far East could not but be keenly felt by Japan. But like other Oriental countries she was quite powerless against Western rapacity and had to conclude agreements compromising its national dignity and freedom. She had to grant rights of extra-territoriality to foreigners and even her tarriff rights were abridged. She made her first treaty "of amity and goodwill" with America in 1854. On the heels of this agreement were concluded similar treaties "of amity and goodwill" with Holland, Great Britain and France, and Japan had to accord to these powers the "friendly concessions." This humiliating treatment, this blow to its national self-respect and dignity, this disgrace of inferior status which Japan had to submit to, continued to rankle in the mind of the nation. Japan remained restless till this stigma of inferiority was removed. But it took the Japanese Foreign Office a long and tedious time and the Japanese nation had to make untold sacrifices to get it removed. From 1854 to 1894, a period of 40 years, the Japanese Foreign Office had to employ all its political sagacity and diplomatic skill to have the aforesaid treaties revised. Extra-territoriality was abolished in 1894 but it cost the country 17 more years of stress and struggle to achieve full tariff autonomy in 1911. It was during this period that Japan realised that there was no refuge from Western exploitation unless it became acquainted with the subtle ways of European diplomats and unless its inhabitants by becoming well-versed in Western etiquette and Western education could impress the Western peoples by their refinement and culture. Japan sent her students to all Western countries. They acquired Western sciences and diplomacy and learned Western manners and ways. This fact, to a large extent, was responsible for impressing upon the Western peoples that Japan was also getting civilized. But it was not considered to be really and fully civilized unless it broke the jaws of the Russian Bear in 1905.

During these four decades when Japan had to make treaties and conclude agreements with Western powers and had to

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concede to them concessions and rights and when she was also busy trying to free itself from the disabilities those treaties and agreements imposed upon her, she had constantly to think about and guard against two lines of attack. Russia was expanding rapidly and aggressively in the north. Japan had to guard not only against attack from that direction through Siberia, but against attack from south through Korea. She had constantly to send expeditons to prevent invasions from these two directions. The sense of insecurity from the north and the south turned the attention of Japanese leaders of the latter half of the 19th century, which is known as early Meiji era in Japanese history, towards inceasing their military strength and resources. Japan became occupied in making forts and preparing guns with an earnestness and rapidity which are the distinctive features of the Japanese character.

Even after extra-territoriality was abolished and tariff reform accomplished, Japan's foreign policy was not relieved of difficult tasks; for conditions in Korea and China were uncertain and likely to menace Japan's safety. Korea had always been regarded by Japan as one of the most likely bases of attack on her empire. The independence of that country became a matter of supreme concern to her. The possibility of that peninsula being absorbed by China led to Japan's conflict with that country in 1894 and the annexation of Korea to the Japanese Empire. But this great victory proved a further source of diplomatic entanglements and greater conflicts. Japan received veiled threats from Russia, France and Germany. The political outlook became palpably darkened by Russia's steady aggression in Manchuria, that storm centre of Far Eastern politics. Great Britain had taken Hongkong, France Saigon, and now Russia seemed invading Manchuria and interfering in Korea Any further division of China might easily affect the integrity of Japan. Russian aggression was too great to be ignored. Negotiations were opened with Russia to come to any understanding and Japan did everything possible to avoid hostilities but to no purpose. Japan became obliged to fight Russia to preserve the independence of Korea, if for no other reason. The discomfiture of Russia in this war (Russo-Japanese War of 1905) aroused the jealousy of some foreign nations ; but the Anglo-Japanese Alliance of 1902 obviated the interference

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of any third party, as Great Britain promised to come to Japan's aid in the event of such an emergency. The Alliance was further strengthened during the progress of the war with Russia. It proved useful to England as a check against German and Russian aggression, and to Japan against Russian retaliation.

But this Alliance proved a source of great anxiety for the United States of America and though efforts were made by Japan and England both to assure and satisfy America but American anxiety continued till it was finally removed at the Washington Conference in 1921, when the Four-Power Treaty in which England, America, France and Japan undertook to respect each other's rights and preserve peace in the Pacific, was made.

After the conclusion of war with Russia, Japan began to feel less danger of menace from outside and the nation's energies were directed towards economic activity. The result has been that, every decade since that event, the national trade has doubled. From the time of the Washington Conference onward other nations have begun to realise that the Japanese are essentially a peaceful people. Before the Washington Conference the possibilty of war with Japan was discussed more frequently in America than it is to-day. America has also a better understanding and appreciation of Japan's policy towards China. It has begun to be increasingly realized in America that Japan is a great stabilising and civilizing force in the Far East and that it could be relied upon to promote peaceful development of Eastern Asia for the mutual advancement of the mankind. It was in this spirit that Japan and America met at the London Naval Conference in 1930, and it was in this spirit that they met all the other delegates there. Japan now seems to feel, though erroneously we think, that the age of military strife and worry over national defence is past, and that the concern of the future is economic development and progress in the spirit of wholesome rivalry and peace.

(To be Continued)

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ISLAM IN EUROPE

[By Mr. Abdul Majid Rau, B.A. (Cantab.)]

A Changed Attitude of Mind

The death of that eminent English convert to Islam, Al-Haj Al-Faruq Lord Headley at the advanced age of seventy-seven brings home very vividly the radical change that has taken place, during the three and half decades of this century, in the attitude of Europeans towards the faith and culture of Islam. There were brave men before Agamemnon, and there were of course eminent English converts before Lord Headley, not the least of whom was that wealthy and eccentric Essex Squire who was the friend and champion of Arabi Pasha in Egypt, but curiously went over to the Congress side when he visited India. Blunt's pro-Muslim sympathies politically led him to study the tenets of Islam, to which he was eventually converted, and in the cause of which he did signal service. Incidently his two books "The Secret History of the Occupation of Egypt" and "India under Lord Ripon" shed a flood of light on certain aspects of British Imperialism in the eighties and the nineties of the last century. Blunt was staunch to Muslim principles, but he was no propagandist, and contemporary memories seem to indicate that in the select Whig circles in which he moved, neither he nor his conversion were taken very seriously.

Ill-Informed Criticism

In Blunt's days and for long after, people in England and Europe knew little about Islam, and what little they knew they were taught to dislike. Those were the days of the evangelical revival in Britain, and such knowledge of Islam as came to the British people filtered through missionary channels, and naturally, the old prejudice against Islam and its followers which had been first awakened by the Crusaders who with their supporters had regarded the Prophet Muhammed (peace on him) as the anti-Christ, was strengthened, and a new anti-Muslim propaganda started. While enthusiastic Christians were taught to hate Islam as inimical to Christianity and Mahomet as anti-Christ, the cultured agnostics whom Huxley and Darwin and the Rationalist Press propaganda had produced were taught that Islam was the barbarous cult of a rude Semetic tribe, that it

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was opposed to learning, culture and freedom, and in every way a reactionary influence. The old—and untrue—story about the Caliph Umar having burned the Alexandrian library because if its books contained what was not in the Quran they were bad, if they contained what was in it, they were superfluous,—this story was revived, and became a part of anti-Islamic propaganda.

No Islamic Literature

Worst of all there was no pure and uncontaminated source to which thoughtful Europeans could turn, after all this propaganda, for accurate information as to the creed of Islam and the teaching of the Prophet (peace on him). Such translations of the Quran as there were had been made by Christian scholars, whose object in undertaking this work was not to increase knowledge but to do propaganda for Christianity and against Islam, some of these indeed being made, not from the original Arabic, but from Latin translations made by Roman Catholic divines for missionary purposes. Thus, there was no pure and authoritative source to which those Englishmen and Europeans who desired information about Islam could turn. On the contrary there was a flood of anti-Muslim propaganda, not only in missionary publications, but in novels and books of travel by reputed authors and explorers each of whom vied with one another in misrepresenting Islam and the Muslims. While the former was shown as a barbarous and primitive religion, the latter invariably appeared as proud, cruel and lustful savages, who divided their time between killing and torturing Christians and amassing a large number of wives.

Changed Conditions

Since Blunt's days we have changed all that, and European opinion has so far veered round from the prejudiced attitude of the eighties and nineties of the last century, that it is possible to-day to find an English writer of the first rank like George Bernard Shaw, extolling Islam, and even going so far as to suggest that in its rational creed and humane polity may well lie the salvation of Europe. This change has come about gradually, and it is significant of its completeness that to-day there are not one or two but numbers of European converts to Islam who are men of the highest social rank, men of learning and culture, who have been drawn towards the One True Faith by a realisation of its perfection as an explanation

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and a guide to life in this world and the next. Among the converts of the first rank who have in recent years abandoned the Christian error for the truth of Islam are numbered more than one peer, baronets, country gentlemen, ladies of rank and culture like the Dayang Muda of Sarawak and a titled English lady, whose name at this moment escapse our memory, but who recently was the first English woman to perform the pious duty of the *Haj* Amongst eminent writers who have embraced Islam in recent years are men like Mr. Marmaduke Pickthal whose contribution to Islamic scholarship in *Islamic Culture* constitutes an imperishable monument to his learning and devotion, the late Mr. Daud Upson, journalist and author, and many others.

A General Movement Towards Islam

And since it is not only to the exalted, but also to the humble and the meek that Islam seeks to bring truth and salvation, it follows that we have had hundreds if not thousands of European and American converts coming from less exalted stations in life, but none the less pious and devoted, none the less members of the Islamic brotherhood. And it is not to be too optimistic to say that the European converts to Islam who have so far come into the fold are only the fore-runners of a far larger number of intelligent European and American men and women, who are being increasingly attracted to Islam, as providing a rational explanation of life and a sane guide to conduct.

Muslim Missions

This vital change in the Western attitude towards Islam has largely been due to what may be called the evangelical revival in Islam which has marked the early years of the present century, and which continues to grow from day to day in strength and volume. We say advisedly " evangelical revival " since Islam is essentially an evangelical religion, of which every true Muslim is an evangelist. Muslims have always acted on this principle, and wherever Muslim trade has gone, Muslim merchants have carried the torch and banner of Islamic truth and culture, not like the Christian missionaries, as conquerors, but as brothers. In regard to evangelical work in Europe, they needed organisation and specialisation, such as could only be undertaken by an organised body with funds and traditions of service at their disposal. Such a body was the Ahmadiyya

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organisation, and the first regular Muslim Missions of modern times to Europe, America, Asia, Africa and Australasia were undertaken by Ahmadiyya missionaries to whom belongs the credit of having been the pioneers in setting up outposts of Islamic truth and culture in almost every country under the sun. It is to these organisations that inquiring and thinking Europeans and American turn when they wish to learn more about Islam, it is the preaching and propaganda of these devoted Ahmadiyya missionaries that first awakened in intelligent western minds the desire to learn more about the One True Faith.

The Future

We said earlier in this article that a great change had taken place in the three and a half decades of this century that have passed, in the attitude of thinking Europeans and Americans towards Islam. A still greater change is to be expected, for all over the world thinking men and women, dissatisfied with the imperfect revelation of the religions of their race, are turning to the perfect truth and the perfect revelation of Islam, and the next three or four decades may be expected to witness a very great movement towards Islam, not only in Europe and America but all over the world. If we are to reap this harvest to the full it behoves us to strengthen and expand our missions to the full. This the Ahmadis are already doing, and it is to be hoped that other Muslims instead of obstructing, will co-operate to the best of their ability in this great work.

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THE ABBASID DYNASTY OF CALIPHS

Their Strength and Weakness

At few periods in history did Muslim power reach so high a level, at no time was Muslim culture so much in the ascendant as during the rule of the Abbasid dynasty of Caliphs in Baghdad. The Sultan Caliphs of Baghdad exercised sway over the whole of Arabia practically and were suzerains of Persia, they had a splendid and luxurious court which was the admiration of the entire civilised world. From 750 A. D. to 1258 A. D. they were amongst the most powerful monarchs in the civilised world; and yet this splendid dynasty, if at once temporal and spiritual sovereigns came suddenly and ingloriously to down-fall. It is interesting and from a Muslim point of view highly instructive to consider in what lay the strength that directed and maintained their greatness, wherein lay the weakness that brought about their downfall. We have plenty of contemporary records on which to draw for the purpose of appraising these conditions, and modern writers, Muslims and non-Muslims have written much that is of interest in the history of the Caliphate. Among the original records of this period may be mentioned the *Bada'i 'al Bada'h* of Ibn Zafar, the *Chronicle* of Tabari, Hilal's *Book of the Vazirs*, and Yaqut's *Geographical Dictionary* and *Dictionary of Learned Men.* An author on whom we have drawn considerably for the purposes of the present article is Abu Ali Al-Tanukhi, whose *Nishwar* and *Jami-al-Tawarikh* are classic works on the subject. Tanukhi belonged to the clerical class who governed the kingdom of the Abbasid Caliphs under the Vazirs. He was himself a Qadi and the son of a Qadi, and was in close touch with the leading men of his time as well as conversant with reliable accounts of the past derived from older men in his circle.

Caliphate or Kingship.

After the Khilafat-i-Rāshida, the Commandership of the Faithful of Abu Bakr, Umar, Osman and Ali (peace be on them) the Omayyads, the descendants of Mo'awiya, in whose favour Hazrat Imam Hasan abdicated in order to avoid shedding the

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blood of Muslims in civil war, made the Caliphate hereditary at Damascus, where they ruled for 89 years. The Omayyads were succeeded by the Abbasid dynasty, named after Abul Abbas and the seat of power was transferred from Damascus to Baghdad. The Caliphate had already, as we have shown, become an hereditary kingship, and during the five hundred years of Abbasid rule the temporal power of Islam reached its zenith. Thirty-seven Caliphs of this dynasty reigned at Baghdad from 750 to 1258 A. D., ending with Mu'tasim who was murdered by Hulaku after the sack of Baghdad. The seat of power was then transferred to Cairo, where however the succeeding Caliphs from Mustansir to Mutawakkil were merely the puppets of the Mameluke Rulers of Egypt. The Cairo period lasted for 259 years, from 1258 to 1517, when the Caliphate passed to the Ottoman Sultans of Turkey, who held it till it was abolished under the new regime in our own time. The record of the golden period of the Abbasid Caliphs is, as we have said, one which has great interest for Muslims, and one from which moreover we in the modern world may draw valuable lessons if we pause to consider what were the causes that led this splendid and luxurious civilisation to fall a prey to Hulaku and his Tartar hordes.

Vice and Luxury.

These causes, if we seek them in the history of the Baghdad Caliphate, are not hard to discover. They are not essentially different from those which made imperial Rome a prey to the barbarian. Just as the departure of the Romans from the simplicity and virtue of the republic to the pomp and splendour of vice made them enervated and enfeebled, so when the Abbasid Caliphs, the successors of the Prophet (may we be his sacrifice) and Umar and Abu Bakr, began to lay more stress on their temporal kingship than on the spiritual leadership which should have been their proudest title, they strayed from the path of virtue and God prepared a vengeance for them. A luxurious and splendid court, indulgence in every vice including the drinking of wine, these things enervated and enfeebled not only the court, but the general body of Muslims, who followed, not unnaturally, the example of the Head of the State and his court. If we study contemporary records of the

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Abbasid period, we shall find that though there was much in the system of government they set up and maintained that was admirable, with its trained and disciplined civil service and its huge armies, still corruption was eating like a canker into the administration, so that the aim of subordinate officials was to plunder as much as they could from the people, in order to satisfy the avarice of the departmental heads, that these in turn were eternally apprehensive of being forced to disgorge for the benefit of the Vazir, and that there was hardly a single Vazir who in turn was not stripped of his ill-gotten gains by the Sultan. Such an administration must in time collapse from its own rottenness, and leave the kingdom a prey to the invader.

A Modern Type of Government

We shall, however, be entirely wrong if we look upon the Government of the Sultanate of Baghdad as a despotism regulated only by the caprice of the Sultan. The kingdom of the Abbasids had an elaborate revenue, police and judicial system, not essentially different in some aspects from the administrative system now prevalent in India. Justice was administered, not according to individual caprice, but in accordance with the Law of the Shariat, the Judges or Qadis were learned in Muslim canon law, and many of them were upright men, who did not hesitate, when the Caliph himself wished to over ride the Law, to remind him that he was as much subject to it as the humblest of his subjects. The police was under police officers who were themselves subject to the law, and who do not seem to have been more corrupt than is the case in oriental countries even to day. The collection of revenue was in the hands of bureaux controlled by trained and qualified, if often corrupt civilians, though as regards the provinces, the then prevalent practice was followed of farming out the collection of revenues to big contractors, who collected what they would or could, but were responsible for certain payments to the Central Government. The army was a disciplined one, and attempts to pillage the population and commit outrages were severely punished, though here as elsewhere wise regulations seem to have been more often honoured in the breach than in the observance. A study of the administrative system of the Sultanate of Baghdad suggests a very close analogy with Indian conditions

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of to-day, though we should be mistaken if we let that analogy make us think that the system worked as smoothly there as it does here.

Snapshots from 9th Century Baghdad

We cannot give our readers a better or a more vivid picture of how the administration of the country was run in the ninth century A D than by quoting some apposite anecdotes from al Tanukhi's sprightly record. Here is one which tells how al-Fadl bin Marwan who subsequently became Vazir began his career in, as we should say, the Baghdad Civil Service. No one, he said, should ever despise any one else or despair of promotion. In my early days, during the reign of Rashid, I was kitchen steward to Harthamah bin A'yan, a miserly man..... ..On one occasion he gave a great banquet, and I saved a thousand *dirhems* on the prices which he would have had to pay, and showed him an account to that effect. He was pleased, and it made a favourable impression. One day he said to me! You have earned an increase and how much would you like it to be? I said: At least another ten *dirhems*. That, he said, is a lot of money. Let us say four *dirhems*. I despaired of getting any good from him, so when it chanced after that he had to leave to go to Baghdad, I feigned illness and did not follow him, but attached myself to the Bureau and learned enough to become a reporter in Rashid's Bureau. That was the commencement of my promotion. I acquired professional skill and as time passed I got on.

Al-Fadl bin Marwan certainly knew how to get on. He subsequently attached himself to Mu'tasim, the brother of Caliph Ma'mun and thence got directly into the Caliph's service as head of a department, subsequently becoming Vazir. He was certainly a fortunate man, for a contemporary record says of him that "no clerk (Margoliouth the translator uses the word in the sense of official) except al-Fadl bin Marwan in the Abbasid Empire had been known to have been continuously in office without interruption from his youth till his death. Mu'tasim fined him 40 million *dirhems* and he paid them without suffering torture."

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A Strange World

When to be fined an enormous sum and to be able to pay it without torture is counted good fortune to an official, it can hardly be wondered that civil servants "made hay when the sun shone", and it was precisely because of this uncertainty not only of tenure but of life that the Baghdad civil service was excessively corrupt. Al-Fadl bin Marwan seems to have been a statesmanlike as well as a prudent man, for another anecdote tells us that once in the days of the Caliph Wathiq some one mentioned in his presence the wonderful building of Ahmed bin al-Khasib bin Samarra, and how he had used for the roof of his vestibule seventy beams of teak, each of them vast and flawless. Al-Fadl said: I never, so long as I have been in office, took any interest in buildings or furniture or slaves, male or female, nor have I wished to outdo others in entertainment. My sole interest had lain in cultivation of the soil and economy, hence my long association with them, and their care of me. Ma'mun put me in charge of the *kharaj* Bureau, and I found that Ahwaz was suffering from a serious breach in the dams which put a stop to cultivation; I spent a hundred thousand *dinars* on its repair, and did my utmost for the agriculture of the provinces. The districts of Ahwaz had fetched at that time 24 millions of *dirhems* to be paid to the government, and I farmed them for 48 millions ready cash.

Foul-Mouthed Vazirs.

It was not only minor officials but Vazirs were corrupt. Some of the Vazirs seem to have been oppressive to a degree hardly conceivable to-day. An authenticated anecdote is told of the famous Vazir Abul Abbas ibn al-Furat. The narrator says of the Vazir:—

> I used to drink with him. One night, when we were drinking and stories were being told, he produced some narratives about a number of secretaries and Vazirs who were violent, Ahmad b. al-Khasib, he said, used to kick complainants. Abu'l-'Abbas Thabit b. Yahya used to strike them with his whip if he was riding. Ahmad b. Abi Khalid used to abuse them. He gave a number of other examples. Abu'l-Qasim proceeded: Abu'l-'Abbas too was violent and foul-mouthed. We heard him tell these stories, but did not venture to call his attention to this fact.—The following day he rode out in the morning and I accompanied him. We were met on the road by

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the people of Samastia, who had a complaint to bring against their governor about some matter which they mentioned. Abu'l-Abbas shouted at them and abused them. One of the deputation came up to him and importuned him. Abu'l-'Abbas kicked him with his foot in the stirrup, and brought his whip down on the man's head and spat upon him. - Remembering the stories he had told us the night before, I burst out laughing. Hearing my guffaw, he turned to me with a smile and asked me, what makes you laugh, you rascal ?—Sir, I replied, you have added a further example of lightheartedness to the anecdotes of yesterday.—What, he said, do you remember them ?

A Corrupt Age

Such light heartedness would hardly be tolerated in any other age ; but it is to be regretted that the Caliphs themselves set a bad example to their Vazirs and other officials in such matters. We have, we think, quoted sufficiently from contemporary records to show that the administration under the Abbasid Caliphs was excessively corrupt. The morality of the Court and the city was worse. The Caliphs themselves openly drank wine and kept many women. The great men of the court, and indeed all who could afford it followed this evil example Luxury was regarded as a virtue. The greatest honour the Caliphs could do their servants was apparently to drink with them, as the following anecdote of the Caliph Al-Mahdi shows. The Caliph is reported as having said :—

I have seen no one wiser, more sagacious, more competent or more honest than Abu 'Ubaidullah, and I was fond of him, treating him as a parent. Since he entered my service I had been trying to get him to invite me to his house, but he would decline, alleging that neither his ambition nor his fortune admitted of that. Finally he had a severe illness, which lasted many days and I did not visit him; presently he wrote to say that he had recovered, and that he proposed to ride over to me a day or two later. I determined to anticipate him, and rode to his house with a company of attendants and courtiers, and when I entered his apartment I said to him : I have been trying hard to get you to invite me, but you have always declined So now I have come to you to do all three things, visit the sick, congratulate on recovery and accept an invitation.—He said ; By Allah, Prince of

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Believers, I have no food, attendants or apparel which would be suitable for your entertainment.—I said: I am sparing you that trouble, having ordered my attendants to bring vessels, food and drink, and all requirements. I only desired to pay you a compliment and enjoy the pleasure of your society.—So the attendants brought vessels, rugs were spread for me and I sat down with him by my side, and we ate He then began to present me with splendid rugs, plates and vessels from his house, as people do, and I took all the exquisite objects which he had brought, to his great delight.—Then I called for drink, and when I had drunk three goblets and no more, I prepared to depart.

Can it be wondered that under such Caliphs and such Vazirs, the once magnificent Abbasid Empire fell.

OUR NEW CONTEMPORARIES

We heartily welcome our new contemporaries, *The Muslim Times*, and *Al-Islam*, both issued from London. Maulvi A. R. Dard, M.A., Imam of the London Mosque, will edit the former journal which is a fortnightly paper and the latter which is a quarterly Magazine will be edited jointly by Messrs M. N. Ahmad, H.A., B.A., and M. S. Ahmad, B.A. The first issue of *Al-Islam*, contains an able and learned article by Maulvi A. R. Dard on "Islam and War." Both these journals, we are sure, will greatly add to the prestige and power of the Ahmadiyya Press.

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SLAVES OF THE WEST

There is a widespread revolt in all Eastern countries against the domination of the West. The peoples of the East have increasingly begun to realize that after all they are not so helpless as they had become used to regard themselves in the past. They are slowly but surely coming into their own. This revolt against Western domination is not confined to one Eastern country. There is a general awakening all over the East.

But whereas political domination of the West in fast approching its natural end, its social and cultural domination is daily gaining ground in the East. Whereas before the last World War politically almost the whole East had become divided among various European powers, the Eastern peoples had stubbornly refused to acknowledge the social and cultural superiority of the West. But after the War the whole attitude of the East towards the West underwent a complete change. Politically the Eastern nations set about to assert their rights. But socially and culturally they gladly began to acknowledge and accept Western superiority and supremacy. They discarded one bondage and accepted another. Politically the East is fast ceasing to be the slave of the West, but socially it is coming under the latter's domination.

Cultural and Social Domination

We think that the latter form of domination is far more dangerous than the former. The political domination of the West was forcible and based on its superior military power. But its social and cultural domination is based on the willing consent of the Eastern peoples. There is always a chance for you to free yourself from the irksome bondage of a domination against which your mind rebels and revolts. But that domination which is based on your acquiescence and assent is ostensibly interminable. So we are not very much in the wrong when we say that the East has exchanged one bondage for another, only the former domination was less dangerous and less enduring, the latter is more injurious and abiding.

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This acceptance by the East of the cultural and social yoke of the West is not confined to one people. Almost all the Eastern countries have succumbed to it. From the Turks, the next door neighbours of the Western nations, to the far-off Chinese and Japanese, the social and cultural, and we are tempted to add, the mental conquest of the East by the West is complete. The East has almost secured the freedom of its body, but its mind and soul have been conquered by the West.

Imitation of Western Ways

This deplorable mimicry of the Western modes of living and Western customs and habits is not limited to one class of peoples. It has permeated all classes, and all grades of society among the Turks, the Chinese, the Japanese, the Egyptians, the Syrians, the Indians, the Javis. All of them have equally adopted Western ways. Among the Indians—the Hindus, the Sikhs and the Parsees—thoughtless and blind imitation of the European etiquette is regarded as the badge of refinement and culture. What is most deplorable, the Muslims who possess a far better and superior culture to that of the West, too, have increasingly begun to ape Western manners. The wave of westernization has swept over the whole East. Even a very vast change has come over the ideas and outlook of a large part of the Muslim educated and well-to-do women. Some of them are going so far as to discard their time-honoured traditions and demolish their sacred religious institutions. The irreligious attitude of some of them is deplorable. A disquieting indication of the ideas that are agitating the minds of a section of the Muslim women who take pride in calling themselves cultured, refined, polished and what not, is the passing of resolutions against *pardah* every now and then by Women's conferences and associations. We will not here enter into the controversy as to what is and what is not Islamic *pardah*. But not even the most advanced and West-ridden Muslim lady can deny that Islam positively disallows the promiscuous and indiscriminate intermingling of the sexes. We are not, at present, concerned with those who

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have completely thrown overboard all religion and religious ideas and who seek the solace and satisfaction of mind in free thinking and discarding all manner of restraint. But to those of our Muslim brothers and sisters who still retain some respect for their religion and attachment to their traditions we humbly request to pause and think to what moral degradation this complete rejection of all checks and restraints prescribed by Islam will lead.

An Appeal

To these lovers of their Prophet and their religion we tell that Islam most decidedly forbids the free and unrestricted intermixture of men or women. The Prophet never gave his hand in the hand of any woman. Even his own wives, when they went out, kept themselves veiled in a manner as not to be recognised. That was not in the early days of Islam when the Muslims were weak, but in the days when the whole of Arabia was under Muslim rule. Muslim women are forbidden by the Quran to display their decorations to stangers. They are enjoined to keep their eyes down when going about in public thoroughfares. Beyond that Islam puts no restrictions on their movements and these restrictions are indispensable for keeping the moral tone of the society on a high level. They do not at all stand in the way of the intellectual development of our girls. Islam has produced, in the past, women of very high intellectual attainments and their number, too, is very large. The present greatness of the West is not in any way indebted to the unrestricted liberty enjoyed by European girls The foundations of Europe's prosperity were laid when its women had not even dreamt of displaying to men their naked necks and bare ankles. The present social condition of the West is a diseased condition. The so-called emancipation of its women has resulted in Europe's moral degradation. The political downfall of a people follows close on the heels of its moral deterioration. The many social and economic ills of the West can easily be traced to the giving up by Western women of their own vocations and to invading by them of men's spheres of action. Unemployment, the destruction of home-life, and the fall of birth-rate are only a few of them. We should profit by Europe's mistakes.

All that comes from Europe is not necessarily worthy of

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adoption and imitation. There is much in Europe's life that should be avoided and rejected. We should refuse to be Europe's slaves mentally when we are struggling to free our bodies from its bondage. Many of the things that on account of their particular conditions, suit the Occidentals, do not suit us. What is useful for them cannot necessarily be useful for us. Even in those things which are common between them and us we should make the Quran and the *sunnat* of our Prophet as our guide. Europe's days are done. Some of its own eminent thinkers have realized this fact. It is not wise to thoughtlessly imitate the manners and customs of a people the days of whose glory seem to be over.

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PREGNANT VIRGINS

At a recent medical convention Dr. Timme called attention to the possibility of natural *parthenogenesis*, or the production of a child by a female, without any relation to a male. Such a statement, offhand, appears ridiculous; yet its possibility, from a purely biological standpoint, under certain conditions, cannot be disregarded. *Self-impregnation* (making ones self pregnant) occurs in nature and that it is yet unheard-of in the human race does not prove that it may not happen.

Dr. Timme calls attention to this possibility as the result of a certain type of tumors, known as *arrhenoblastoma* (from the Greek words for "male" and "germ") which are occasionally found in the female pelvis or lower body. *These tumors are capable of generating male sperm-cells*! Naturally, if these male sperm-cells were alive and active, and came in contact with the female's own egg-cell, or *ovum*, conception might occur. There is nothing illogical in this process of reasoning, and though at present there is no case on record of such an occurrence, its possibility must not be lost sight of.

Dr. Timme states that there are twenty authentic cases, reported in Europe, in which an *arrhenoblastoma* had been found to develop male-sperm cells; and that one American case had been reported a year ago, in Fortsmith, Ark. This tumor contained *dead sperm-cells*; and there is every reason to believe they had been alive.

The *arrhenoblastoma* is a tumor that contains *blastodermic* cells. (The *Blastoderm* is one of the three *foetal* membranes in an unborn child, from which all the organs of the *foetal* body develope.)

Tumors containing these cells are weird structures and produce extraordinary and almost uncanny effects. *Cystic* (enclosed) tumors contain these "embryonic" (early life) cells, and have been known to contain various parts of the human body, and sometimes an undeveloped foetus (unborn child). These cells are creative structures, and are therefore capable of development

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at any time; just as a seed will grow, after being kept for many years.

That *arrhenoblastoma* containing these "embryonic" cells, might create *testicular* tissue, capable of producing male sperm-cells, seems scientifically not impossible.

The paper read by Dr. Timme suggests strange possibilities, and brings to the mind other conditions which might appear. If living male sperm-cells are produced in a female body by *arrhenoblastoma*, the possibility of self-fertilization of a woman, even though a virgin, cannot be denied. That is to say, her own body would produce the same result as though sperm-cells from a man's body had been transferred to hers, in the more usual way, or by a physician's aid.

We are thus confronted by the question : "Can a *hermaphrodite*, or double-sexed person, impregnate itself?" This question has hitherto been decided negatively. Few scientific medical men have had the temerity to argue on the affirmative side, even though the possibility of such an occurrence might appeal to them. Medical men, as a general rule, are extremely conservative in thought and action, which is a commendable habit, even though medical progress may be retarded.

If there is a chance of the living sperm-cells, found in a diseased condition of a female body, causing impregnation, the possibility of impregnation occurring in cases of true *hermaphrodism* is infinitely greater. In order clearly to present our contention a few words on the subject of *hermaphrodism* are necessary.

Neugebauer, the great German investigator, whose researches on the subject are unequalled, defines a true *hermaphrodite* as a creature capable both of being impregnated and of impregnating another—or else of impregnating itself. There are numerous examples of true hermophrodism in the lower forms of life; the *gastropoda* (snails, etc.) are shining example. It might appear that nature originally combined the sexes, and that all creatures were both male and female, as occasion demanded; and that differentiation was the result of a desire to shirk the responsibility of motherhood. While, in lower forms of life, hermaphrodism still exists, it is an exception as we ascend the scale, and is a decided abnormality in man, a mere reversion to primitive forms. (In fact, while many

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cases are active sexually in both cases, the decisive test of being both father and mother has never been passed by any known human being on record).

There are, however, cases on record of human hermaphrodism, and Neugebauer calls attention to a number who possessed the requirements as specified by him. In these individuals the male and female sexual organs were perfectly developed, and either sex could be assumed without annoyance.

In these cases the *clitoris*, which is the female organ corresponding to the male penis, was highly developed and capable of erection; and there was evidence of two testicles, located in the groins. *Discharge of semen, containing live spermatozoa, occurred on sexual excitation.*

It is an established and incontrovertible fact that impregnation has taken place, in women with unbroken *hymens*, when penetration of the vagina had been, obviously, not accomplished. Such cases have been recorded, in medical literature, from time to time; and, though it must be admitted conditions must be extremely unfavourable to the *spermatozoa* for impregnation to occur in such a way, it has happened. (It will continue to happen, as long as actual sexual contact must be restrained by the moral laws of a too rigid civilization.)

Similarly, no one can absolutely deny the possibility of impregnation occurring in a case of true *hermaphrodism*, in which the semen, on microscopical examination, is found to contain living male sperm cells, provided the female generative organs of the same person are normal. While there is no record of a case of this kind, we are convinced that sooner or later, an authentic case will appear.

—(*American Medical Journal*)

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WHAT AHMADIYYAT EXPECTS OF ITS YOUNG MEN

The battle of Badr, the first regular battle in which the Holy Prophet took part, has been considered by historians to be one of the greatest battles in all history. Its greatness did not lie in the huge size of the armies that took part in it; the combined strength of both the combatant armies was considerably less than 2,000 warriors; nor did it consist in the destructiveness and up-to-date-ness of the implements and weapons of war that were used by the belligerent parties; the weapons used were of quite primitive construction. The greatness and uniqueness of the battle lay in the fact that it placed Islam on a firm footing and rendered it very much secure against the destructive machinations of its enemies. On the day on which the battle of Badr was fought a new chapter opened in the life of humanity and on that memorable day the young men of Islam played their part magnificently. When the Muslim soldiers—313 all told—were being marshalled in battle array, two young men from Medina, who were too young to take part in a battle being hardly out of their teens but who had managed to get themselves enlisted in the army, asked Abdur Rahman bin Auf where the Prophet's most foul-mouthed enemy was. Abdur Rahman had scarcely pointed to the place where Abu Jahl was giving instructions to his subordinates when these young men—mere boys—swooped down upon him like a hawk that comes down furiously on its prey. Abdur Rahman had hardly realized what had happened when Abu Jahl was killed by one of these young men, the other being himself killed in the attempt to reach him. The young man who succeeded in killing Abu Jahl also met his death fighting bravely, surrounded by enemies on all sides.

The day of Badr was a Red-Letter-Day in the history of Islam. The flower of the Muslim society was present at that day with their beloved and revered Prophet to stand or fall by him and the Youth of Islam was properly represented on that day; in fact, to its young men Islam owed the death of its greatest adversary, the embodiment of *kufr*, oppression, injustice. The young men of Islam, in its earliest stages, rendered great

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and meritorious service to its cause. The pages of Islamic history resound with their exploits and brave deeds, their selfless sacrifices and their dauntless devotion to Islam and the Holy Prophet. The story of the spread of Islam at the time when it was struggling for its very existence, is the story of the hardships and privations willingly and smilingly borne by its young men. Hazrat Ali, Talha, Zobair, Saeed, all were in the spring of their lives when they cast in their lot with that of the Holy Prophet. They suffered with him and for him. They had their ambitions, their aspirations, their dreams of a happy, successful and prosperous life. But they deliberately and knowingly chose the path of suffering and sacrifice. They turned their backs on the pleasures and joys of this life, spurned wordly gains and material profits, kicked physical delights and sensuous enjoyments and sided with the man who was an outlaw in his own home, in his own town, among his own relatives, his kith and kin, his blood and bones. They sided with him for the sake of truth, for the establishment of righteousness, honesty and goodness on earth. They watered the tender plant of Islam with the blood of their lives. They were the heroes of Islam, those young men. Their deeds are written in letters of gold and will continue to exact administration and appreciation even from their detractors and traducers.

This is the type of young men that Ahmadiyyat wants. Ahmadiyyat needs soldiers, warriors, fighters who may be prepared to lay down their lives, willingly and delightfully when a better, a higher and a nobler cause demands it. But it is not possible to develop in us the required preparedness to joyfully sacrifice all that is dearest to us unless we are used to a simple way of living, bordering on austerity. Let our youngmen learn to lead simple lives. Let their requirements, their wants and needs be few. The Prophet and his immediate companions whom we aspire to copy and imitate had no love for fine clothes and delicious foods. Let our youngmen also be not the slaves of their wants and requirements and desires They should be curtailed. Plain living and high thinking is what lables a person as a great and respectable person. "Dandies" have never done anything useful or enduring in the world. Those who are used to looking after their own wants, have no time to think over the wants of their community. Plain living also raises one's respect

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in one's own eyes. It makes him brave and bold. About $\frac{9}{10}$ of all vice in the world is the result of cowardice, and a person who has curtailed his wants, who has accustomed himself to a hard life is never afraid of any body. Ahmadiyyat requires brave, courageous and bold young men. And he who has shed fear of men and has kicked all base desires will never be tempted to speak or tell a falsehood. Plain and simple living develops in a person also the tendency to be honest and truthful. So let our young men take it to heart that if they wish to serve the cause of Ahmadiyyat, if they wish to prove themselves to be the worthy sons of Islam, if they wish to be brave, bold and courageous, if they wish to be truthful and honest, and above all, if they wish to win and command the respect of their equals, they should cultivate simple habits and curtail their wants and needs as much as they can.

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ISLAM AND NATIONALISM

" From to-day all distinctions of nation and race are obliterated. There shall be no superiority for an Arab over a non-Arab, neither for a non-Arab over an Arab. The basis of superiority henceforward shall not be the descent, lineage or pedigree of a person but his deeds and actions. All of you are the sons of Adam. "

With these memorable words the Prophet of Islam began his speech, (which subsequently proved to be his last public utterance of importance because a few weeks after making this speech he died) at the occasion of the last pilgrimage in his life. These words embody the Islamic conception of nationalism. Islam has laid down the basis of a vast brotherhood of humanity. It refuses to combine together into one nation or community the inhabitants of only one country or one geographical expression. It wishes to see all communities, all nations, all races combined into one brotherhood, one people, so that racial strife and national struggle should disappear and in their place universal peace, love and harmony should reign. The Quran, according to Muslims, the last revealed code of social, moral and spiritual laws opens with the words, " All praise belongs to Allah, the Creator, Developer and Nourisher of *all the worlds* "—of all nations and all races. His favours and blessings are not confined to one people, but equally extend to all races. The message of the Prophet of Islam, who according to Muslim belief, was the embodiment of all those qualities and excellences that combine to make an ideal man, was equally meant for the whole of mankind. It was all-inclusive and all comprehensive. The Prophet was commissioned to bring under one banner, to weld into one people, to combine, as it were, into one community or family, the different sections of humanity which due to the passage of time had become known by different names with different, not unoften, warring and antagonistic interests. This is, in brief, the Islamic conception of nationalism. It does not recognize any differences, distinctions and discriminations of colour, nationality or race.

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A Wrong Conception of Nationalism

In fact, the present wrong conception of nationalism is very largely responsible for the destruction of world peace. It has had its origin in Europe which it split up into various nations whose rivalry and struggle for commercial, industrial and political superiority know no end. A severe mistrust continues to pervade the whole European atmosphere which every now and then takes the form of an armed conflict enveloping in its destructive whirlpools the peoples of the East also. Europe is incapable of thinking save in terms of colour and nationality. It is exactly this narrow and crabbed outlook that Islam uncompromisingly fights. It is the the greatest enemy of this idea and conception of nationality which has intoxicated and keeps spell-bound every so-called educated person in our own country. It steadfastly declines to allow it to be used as a cloak by any nation or community for the furtherance of its hideous designs It positively stands for an unconfined brotherhood which acknowledges no invidious distinctions of white, brown or dark, of Indian, Chinese or Japanese. It is the defender and upholder of the rights of *men*, not that of *nations and races* and is anxious to see truth and righteousness reigning everywhere. By removing racial distinctions and ignoring geographical limitations which are incapable of embracing the whole of mankind, it has accepted "religion" as the basis for the establishment of the brotherhood of humanity.

Universal Brotherhood

This concept of a universal brotherhood is rooted in the nature of the Muslim. He is fed and brought up on it. His whole mental development and growth are based on it. His mind revolts against confined and narrow national prejudices. His sympathies transcend all barriers of colour, clime or country. They cover all humanity, the whole of universe. This is why an Indian Muslim is perturbed when the Turk is in trouble, when there is unrest in Afghanistan, when Persia, Morocco or Egypt suffers. He looks upon the misfortunes of an Afghan as his own misfortunes and bitterly feels the injustice done to his brethren in Syria or Palestine.

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Our compatriot, the Hindu, fails to understand and appreciate this attitude. He condemns it as unnationalistic, unpatriotic and on account of it he distrusts the Mulsim. He thinks that the Muslim has no love for his country for the land which gave him birth. He judges the Muslim by his own confined vision, by his narrow sympathies and standards and is tempted to regard the Muslim's patriotism as false and unreal. With the Muslim the love of India and love of Islam are not contradictory terms. They are, according to his way of thinking, complementary. Islam, he believes, is the material form of the concept of world-brotherhood. A person who does not love his own native place with which his destinies are eternally bound and is not prepared to make the greatest sacrifices in its service is simply incapable of entertaining a sincere affection for the lands and the peoples with which he has no direct physical connection. The Muslim's wide sympathies and broader affections are, in themselves, sure guarantees for his sincere attachment to his own country. Love for one's parents, relatives, love for one's family, town, and country are only stages, so the Muslim believes, in the way of his vaster and nobler love for the whole of humanity. It is inconceivable that a person who is capable of genuinely loving, and feeling for, another person whom he has never seen and whom he is not likely to see throughout his whole life, the changes in whose condition and fortune do not even remotely affect him, should fail to love and feel for the person who lives next door to him. Let there be no mistake about it that a Muslim yields to no one in his patriotism just as he yields to no one in his love for the whole of mankind. A traitor to his country is a traitor to God. This is what Islam teaches.

A Misconception Removed

There exists a misunderstanding among a section of our fellow countrymen that if ever, after the British retired from India, a Muslim power invaded India, the Indian Muslims will join hands with the invaders against their own country. This idea is as foolish as it is unfounded. Muslim sympathy with the

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Turks and the Afghans and Egyptians in their hour of trial in the past is evidently the cause of this misunderstanding. The Hindus should, for ever, banish from their minds the totally baseless notion that the Muslims, consistently with the teachings of their religion, can ever turn traitor to their own country. Treachery and infidelity are the greatest sins in the eyes of Islam. By laying down the ideal of a world brotherhood Islam has not ceased to be a practical religion. It was never meant for the idealists and the visionaries only. Its teachings are sane and practicable and give us safe guidance in our every day life. The Islamic ideal of human brotherhood does not conflict with the loyalty that a Muslim owes to his own country and government. In fact a Muslim is to remain loyal to his government if it gives him freedom of the exercise of his religious practices, under all circumstances. It is the express, definite and positive injunction of Islam that a Muslim should remain loyal to, and fight in the defence of, the government under which he lives, even if that government be non-Muslim, when it is engaged in hostilities against a Muslim power. It is inconceivable that such a person could turn traitor to the country of his birth in its hour of trial.

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GOD'S CHOSEN MESSENGER

[By Mr. Abdullah R. Scott.]

Love of the world causes man to drift farther and farther away from his Creator and eventually drags him down to the lowest depths of degradation. On the other hand, those who strive hard to free themselves from the bondage of sin, are finally elevated to great heights of spiritual bliss.

Both these classes are ever present amongst us, but at certain periods of the world's history, the number of the former class becomes so appallingly great and their immorality and godlessness reach such an extent that only satanic deeds are considered worthy of praise by them.

It is at such stage that Almighty God raises a prophet to rejuvenate and reform His creatures who so foolishly stray away from the path of reason and common-sense. These holy persons are chosen by the Almighty on account of their purity, moral perfection aud aloofness from all worldly attractions. They are the shining lights in the stormy sea of irreligiousness, sent to prevent mankind from dashing themselves against the rocks which threaten to imperil all that stands for goodness and to send all sections of civilized society crashing to the bottomless pit of savagery.

Throughout the ages the all-Merciful God has been sending holy persons who, on account of their pure and noble teachings and personal examples, act as a magnet which attracts the pure steel of humanity and separates it from the impure. Such had been the previous prophets from Adam to Jesus. Each of these had been sent to his particular tribe and their teachings were in conformity with the mentality of their particular periods; but as God Himself is unity and loveth unity, He never intended that the human race should remain in this scattered condition. It was therefore inevitable that some one greater than these should be chosen to unite mankind into one large brotherhood and who should bring a Book of Laws suitable for a united humanity and for all ages.

Almighty God had already promised to the Prophet Ibrahim thus :—"And I will make of thee a great nation, and I wil bless thee, and make thy name great, and thou shalt be a blessing.... and in thee shall all families of the earth be blessed" (Gen. 12 : 2,3).

The promise given to Ibrahim that his seed would be multiplied is the same as that given to his wife, Hagar, regarding Ishmael when she conceived him : " and he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and He said unto him, so shall thy seed be" (Gen. 15 : 5), " and the angel of the Lord

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said unto her (Hagar), I will multiply thy seed exceedingly, that it shall not be numbered for multitude. " (Gen. 16 : 10).

When Ishmael was born, this covenant was repeated to Ibrahim at a time when he had no hope of getting another offspring, nor had any Divine promise been given to him that Sarah would bear him a son. The promise contained in (Gen. 15 : 4), "But he that shall come forth out of thine own bowels shall be thine heir," was therefore fulfilled in the birth of Ishmael. After the promise given to Isaac some years later, the covenant was renewed with Ishmael: "and as for Ishmael I have heard thee ; Behold I have blessed him, and will make him fruiful, and will multiply him exeedingly ; twelve princes shall he beget, and I will make him a great nation." (Gen. 17 : 20).

Now let us see how these prophecies were fulfilled. At the time of Christ, the Israelites had exeeded all limits in their abuse and extreme opposition of the prophets, and for this reason the Almighty warned them thus :—" The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. " (Matt. 21 : 43).

This meant that the blessings which Almighty God had, upto that period, endowed them with would terminate with Christ and that after him no more prophets would appear from the seed of Isaac, *i. e.*, the Israelites, but that the kingdom of God, henceforth, would be given to Ishmael and his seed as prophesied, *i. e.*, the door of revelation and prophethood would be opened to the Ishmaelites.

Further proof of this is to be found in the Bible where the Israelites complain of having no further desire to hear again the voice of the Almighty. Then God spoke to Moses saying : " They have well spoken that which they have spoken, I will raise them a Prophet from among their brethren (not from among themselves) like unto thee and I will put my words in his mouth and he shall speak unto them all that I shall command him. " (Deut. 18 : 18).

Again Jesus said : " I have yet many things to say unto you, but you cannot hear them now. How be it when the *spirit of truth* is come, he will guide you unto all truth for he shall not speak of himself but whatsoever he shall hear that shall he speak " (John 16 : 12,13).

Whois this *spirit of truth* ? He is none other than the Prophet mentioned in Deut. 18 : 18 and who appeared in the person of the Master Prophet Muhammad, whom God made His chosen Messenger for all mankind (Peace and blessings of God be upon him).

Firstly, he was " like unto Moses " in the sense that he was a Law-bearing Prophet and *secondly*, he was the " spirit of truth " because the Book which was revealed to him

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contains a vast treasure of hidden truths and personally he was known from his childhood as "Alamin," the truthful one, a fact which is admitted by his bitterest enemies.

Since the time of Moses no other prophet has appeared with a new Book of Laws or has established any new Religious System other than the Holy Prophet of Arabia who was an Ishmaelite.

It was from the arid desert of Mecca that Almighty God chose this Messenger who brought the last and most perfect Book of Laws which has ever been and ever would be revealed, for the benefit of mankind and which, to this day, retains its original purity after the lapse of 1,354 years. This, in itself, is a living miracle and there is no other religion, other than Islam, which can boast of this Divine honour.

This greatest of prophets presented to the world in his holy person, the most faultless character and perfection of morals in every stage of life, as an example for all humanity to follow. Also as was prophesied in Gen 17 : 20, the followers of Muhammad (the Ishmaelites) became a great and powerful nation, spreading over almost the whole world, a fact which every historian is aware of.

It is also common knowledge to students of history that at the advent of the Holy Prophet Muhammad (peace and blessings of God be on him), the Arabs and also the Christians and Jews were in a state of corruption and moral stagnation. Every kind of vice was practised and all kinds of superstitious beliefs had taken root amongst them. Yet within the shortest period ever recorded, he raised an entire race, in spite of the bitterest opposition, from rank ignorance and godlessness, to the highest stage of morality and learning.

Being the most perfect of all Divine Messengers, and having established the truth of all previous prophets through the Holy Quran, God's last and most perfect Book of Laws, he was given the title of "Seal of Prophets."

In this role, also, he is the spiritual father of his followers, for, just as physical beauty of parents is reproduced in their offsprings, so also is spiritual beauty reflected in all his sincere spiritual sons (followers). On account of the unique rank of the Holy Prophet Muhammad, his righteous followers who strive hard in the path of God, are granted the blessings which were promised to Ibrahim and his seed and again to Ishmael and his seed and lastly to the Holy Prophet Muhammad (peace and blessings of God be on them all).

The Muslims have been taught to pray five times daily thus :—"Guide us in the right path, the path of those upon whom Thou hast bestowed Thy blessings" and "O God shower Thy choicest blessings upon Muhammad and the followers of

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Muhammad just as Thou didst shower Thy blessings upon Ibrahim and the followers of Ibrahim."

We can understand from this that such a prayer would be in vain if Almighty God had closed the door of His blessings to the present generation; but we have proofs that this is not so.

Our most Beneficent and most Merciful Creator is still the same living God as He was in the past. He has promised in His Holy Book, that, those who sincerely adhere to the Divine Laws and are true followers of the Holy Prophet Muhammad (peace and blessings of God be on him) will be granted one of four spiritual grades in this world; *i. e.*, Prophethood, Sainthood, Martyrdom and Righteousness. (Holy Quran 4 : 69, 70.) Again we read in Ch. XXIV : 55 "Allah promises those who believe *from among you* (Muslims) and act righteously that He shall certainly make them Khalifas (Religious successors) in the earth as He made Khalifas among those who preceded them (the Israelites) and He shall certainly establish for them their religion which He has chosen for them and He shall certainly give them security in exchange for their fears."

This shows that in the Latter Days there will be a great struggle between different religions for supremacy, but just when the Muslims will be about to surrender on account of not being able to withstand the onslaughts of the enemy, Almighty God will raise some holy person from among them, who will retrieve for them their lost glory and eventually gain a glorious victory by Islam becoming the religion of the world.

This is the greatest blessing that Almighty God has ever bestowed on any prophet. God's chosen Messenger, Muhammad, has far excelled in dignity all other prophets, for, as Seal of Prophets, he has on the one hand established the truth of all previous prophets and on the other he is the Prophet of all future prophets, because it is only through him that all sincere followers are raised to the highest state of spiritual bliss.

These are the blessings which were promised to Ishmael and his seed and which have been proved to be true in our own time in the holy person of Hazrat Mirza Ghulam Ahmad of Qadian, India. He fulfilled all the prophecies contained in the Bible and Holy Quran concerning the Promised Messenger of the Latter Days.

Almighty God chose him from among the followers of that greatest of Prophets, Muhammad (peace and blessings of God be on them both) and conferred upon him the rank of prophethood. Just as the Israelite prophets came in fulfilment of the Laws of the Pentateuch, in like manner has Hazrat Ahmad of Qadian come in fulfilment of the Laws of the Holy Quran and is, therefore, not a Law-bearing prophet. His prophethood does not interfere with the dignity of the Holy

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Prophet Muhammad but on the contrary it verifies the truth of the prophecies given to Ishmael and establishes the fact that Islam is the only living religion and that the Holy Quran and the Holy Prophet Muhammad are the only sources from which such blessings may be now derived. This is the real definition of the phrase " Seal of Prophets ".

Hazrat Mirza Ghulam Ahmad was commanded by God to declare to the world that he was the Promised Messenger for whom all religions had been eagerly awaiting.

The Bible fixed the time of his appearance at 1290 days (one day being equal to a year) after the time of that Prophet who was to cancel the Mosaic Law of daily sacrifice and to destroy the idols. (Daniel Ch. 12.)

This happened at the advent of the Holy Prophet Muhammad (peace and blessings of God be on him) and it was about 1290 years or, in other words, the end of the 13th Century after that greatest of prophets that Hazrat Ahmad made his appearance.

He came in the spirit and power of all previous prophets at a time when the world was plunged in the darkness of irreligiousness and Islam seemed to be tottering under the onslaughts of its enemies. Through him Islam has become an impregnable tower of strength. During his life he showed many miracles and wonderful signs of which there are many living eye-witnesses. So far many of his prophecies have been fulfilled and a few still await fulfilment.

His followers have spread to the four corners of the earth and are rapidly increasing daily. Only just recently, in India alone, in one week 857 persons joined the fold of the Ahmadiyya Movement founded by Hazrat Ahmad of Qadian (peace be on him).

Through him many of his followers have been raised to great spiritual heights and have realized their Creator with a certainty of faith that nothing on earth can shake.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel Haifa, Palestine

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India